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Ausonius: with an English Translation by HUGH G. EVELYN WHITE. Vol. II. London: William Heinemann; New York: G. P. Putnam's Sons, 1921. 367 pp.

This volume completes a good translation of the works of Ausonius in the Loeb Classical Library (A. J. P. XLI 298). The text is a pretty faithful reprint of Peiper's edition—even to such a spelling as *puerpura*, Epig. 66, 3. There are a few misprints: p. 48, 58, *abunda*, for *abundat*; p. 172, 2, *alvi*, for *alui*; p. 288, 7, *feceret*, for *faceret*; and the initial capitals should be restored to *Promoti*, p. 16, 40; *Probiano*, p. 38, 84; *Taurinus*, p. 46, 38. A couple of easy clauses are omitted, apparently by oversight: p. 233, 6, and p. 283, 11 (in *Sulpicia's* poem). On p. 29, n. 6, there is an odd expression: "*Sotadic* verse, which could be read backwards way." On p. 114 (Ep. 29, 21) the phrase '*tentis reboant cava tympana tergis*' might be compared with *Catullus*, 63, 21, *tympana reboant*, and 63, 10, *terga tauri . . . cava*. On p. 124 (Ep. 31, 2) the phrase '*cano bruma gelu*' comes from *Virgil*, *Geor.* 3, 442-3.

Mr. WHITE adds, as a sort of appendix, a text and translation of the Eucharisticus of *Paulinus Pellaeus*. The text is that of *Wilhelm Brandes* in the *Corpus Scriptorum Ecclesiasticorum Latinorum*, Vol. XVI—not Vol. XXVI, as is stated on p. 303. Here *hac* is printed for *hoc*, p. 314, 93, and *coepto* for *coeptos*, p. 326, 280. *Arabi muris*, p. 316, 148, is hardly '*myrrh*' of *Araby*; perhaps it is some kind of animal perfume.

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The Ruin of Ancient Civilization and the Triumph of Christianity, with some consideration of conditions in the Europe of today. By GUGLIELMO FERRERO. Translated by the Hon. Lady Whitehead. New York and London: G. P. Putnam's Sons, 1921. Pp. vii + 210.

The temptation to misinterpret Rome for the sake of providing interesting parallels and object lessons for modern politics has been great during the last few years. In this book FERRERO has yielded to the temptation completely. The sermon he preaches in the last chapter of the book is briefly that the victors in the recent war must not impose on newly founded republics forms of government, however liberal, to which the people themselves are not accustomed and which they fail to understand, for the consequence is apt to be a revolt against constituted authority and presently anarchy. The text of the

sermon is provided by a none too objective review of Roman history from Septimius Severus to Constantine.

FERRERO would have us believe that before 200 A. D. Rome looked upon the Senate as the center of the government, and that under senatorial rule up to that day the world had been prosperous and law-abiding. When Septimius destroyed men's faith in the government by breaking the power of the Senate an era of anarchy ensued. Diocletian later attempted to get a logical basis for imperial absolutism by introducing the Oriental idea of a divine ruler and he partially succeeded. However Christianity, which refused to accept the idea of a divine emperor, was already so strong that Constantine had to surrender his claim to divinity, and without a divine ruler autocracy had no logical foundation. Hence once more supreme authority in the state failed to invite respect and Rome broke into fragments.

Needless to say this interpretation overstates the power of the Senate in the early part of the third century, gives too favorable a picture of Rome's prosperity before the period of anarchy, places the introduction of the imperial cult too late, and does violence to Christianity in portraying it as disobedient to secular authority. The real causes of Rome's decay, which were at work for centuries before the period of the Severi, are almost wholly ignored.

The book will doubtless be widely read, for FERRERO knows how to make a story effective by omitting all the facts that hamper the development of his dramatic plot. The translation omits phrases and sentences of the original here and there, whether by permission of the author, I cannot say. Otherwise, considering that the *ipsa verba* of the original are not of great importance, we may consider it adequate.

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